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twelve years of age is doubtless correct. This certainly refers to his ignorance of Latin. Much less certain is the author's conviction that the view that Athelwold put aside Osburgha to marry Judith should be dismissed as "an abominable theory." The eulogy of Alfred's fame is, however, by no means indiscriminate. Thus the often-vaunted claim that Alfred founded the English navy is very properly regarded as doubtful. Another point which arouses the author's incredulity is Asser's account of Alfred's three-fold division of time, in regard to which he concludes that the biographer was here "attacked by an acute fit of imagination."

The latter part of the work is given to a consideration of Alfred's literary productions. Mr. Plummer regards the *Orosius* as earlier than the *Bede*, and the latter as certainly Alfredian. He is doubtful as to the relation of Alfred to the *Paris Psalter*, but seems inclined to suppose him unconnected with it.

Mr. Plummer has not changed the easy style of personal address in which these lectures were first delivered, and which will make the present volume acceptable to a large circle of readers. At the same time his numerous foot-notes testify to the exact and careful manner in which this excellent study is prepared.

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ITALIAN LITERATURE.

Una Questione d'Amore, by PIO RAJNA. (Estratto della "Raccolta di Studii Critici dedicata ad Alessandro D'Ancona festeggiandosi il XL Anniversario del suo Insegnamento," pp. 553-568.) Firenze, Barbèra, 1901.

The pages 36-37 of Vol. XXXI of the *Romania* (Pio Rajna: *Le Questioni d'Amore nel Filocolo*) contain but a brief résumé¹ of the treatment of the *detached* episode which was previously pub-

lished in the collective volume offered to Professor D'Ancona in 1901. I am fully convinced that in America as well as in Europe festival collective publications are not always placed within reach of the various readers of scientific reviews. Any one who wishes, in perusing Professor Rajna's recent masterly study in the *Romania*, to inquire more profoundly into the intrinsic details which were summed up there in order to trace the origin of the first of the thirteen love-questions contained in Boccaccio's *Filocolo*, might be deprived of a fitting opportunity to do so. I therefore believe that I shall render a not wholly superfluous, though modest service to American readers of the *Romania* if I here attempt to disentangle once more the various threads of those cobweb results, due to the marvelous handling of the genetical method, which represents perhaps the principal characteristic of the genius of the eminent Italian scholar.

The first love-debate of the *Filocolo* treats of a young woman who, being entreated to mark her preference for one of her two lovers, crowns the head of the one with her own wreath of flowers, whilst hurrying to adorn herself afresh with the garland snatched from the other. Professor Rajna chooses to turn our attention to the *Βαβυλωνιακά* of Giamblico and to the episode related by Chirio Fortunaziano in the first book of his *Arte Rettorica*. In Giamblico the love tokens amount to the number of three because there are three rivals to be taken into consideration. The first receives the cup from which his love had been drinking, the second her wreath of flowers, the third a kiss. Fortunaziano but reverses the order of the love tokens: the first lover is embraced, the second receives *residuum poculum*, the third is crowned. With Savaric de Mauleon we encounter quite different marks of affection: 1. an amorous look. 2. a tender pressure of the hand. 3. of the foot. Must this substitution needs be ascribed to the observance of reality? Professor Rajna thinks not. The multiplicity of love tokens enumerated by Isidorus, *Origines* (I 25, 26) comprises two which Nevio has in common with Savaric: the tender pressure of the foot and the amorous winking. Besides, Isidorus in the same place quotes Sol., *Prov.* (VI 13): "annuit oculo, terit pede, digito

¹ "Io non ho qui se non da ripresentare in forma succinta e con diverso congegno cose già da me dette."

loquitur." Isidorus has been evidently furnishing new materials for the troubadour's *Partimen*. We are face to face with a "contamination."

The problem becomes more complicated as soon as the Italian *derivations* are examined. Professor Rajna quotes five sonnets.² Perhaps the number might still be increased by other valuable contributions from unedited codices. But there are hardly any important links missing in the careful *exposé*, though probably the primitive samples of vulgar poetical reshaping of the antique mold are irrevocably lost. But the few specimens given allow us to discern sundry parallels. There are sonnets more or less directly descended from Savaric; there are others which combine Fortunaziano's type with some of Savaric's characteristics. The existence, co-existence or non-existence of the *garland* forms the cardinal point with regard to Boccaccio's revival of the hazardous topic. In two cases the kinship with Boccaccio becomes obvious. The so-called Adrianus' sonnet is, perhaps, the latent model into which Boccaccio's genial power infused new life, whilst Petro Montanaro's poem very likely emanates from the *Filocolo*.

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CORRESPONDENCE.

To the Editors of *Mod. Lang. Notes*.

SIRS:—The following list of thirty one questions is an exact copy of the blank sent by the president of a western State university to candidates for positions as teachers in his Faculty. Not a word, not a syllable, has been altered.

"University of..... Application Blank.
Signature.....
Position desired.....
Date.....

1 What was your age last birthday?

² We are indebted to him for the *editio princeps* of the sonnet by Antonio dalla Foresta to Lorenzo Moschi (Codice Riccardiano 1103, 107^a), for the reëdition (with variants) of P. Montanaro's sonnet, and, besides, for numerous careful text-revisions.

- 2 What is your height?
- 3 Your weight?
- 4 Your complexion?
- 5 Are you of a nervous or phlegmatic temperament?
- 6 In what condition is your health?
- 7 Kindly send a recent photograph?
- 8 Are you fond of society?
- 9 Are you considered popular?
- 10 Do young people like you?
- 11 Are you considered a good public speaker?
- 12 Have you ever conducted teacher's institutes or taken part in them in any way? State your experience.
- 13 Can you help increase the attendance of a university by canvassing for students?
- 14 Are you fertile in making suggestions?
- 15 What church do you attend?
- 16 Are you a member?
- 17 Do you smoke or chew?
- 18 Do you drink?
- 19 Have you any other habits good or bad?
- 20 What is your nationality, and where were you born?
- 21 Are you married?
- 22 If not, have you been?
- 23 How many children have you?
- 24 Where have you taught before, and how long at each place?
- 25 What was your salary at the last place?
- 26 Were you successful?
- 27 In what do you consider yourself stronger, scholarship or discipline?
- 28 If elected to a position, would you make the advancement of the institution of as much importance as the improvement of yourself, scholastically and materially?
- 29 Should you be willing to assist students at all times, even if considerable attention outside of regular hours were required?
- 30 How many hours a week are you willing to teach regularly?
- 31 Of what teachers' agencies are you a member?"

Such is the blank!

Our first feeling on reading it is amusement, our second indignation. What could be more amusing than: "Are you fertile in making suggestions?", "Do you smoke or chew?"—perhaps this should